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Youth and Social Change

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EDITORIAL

During the past few years two interesting sociological facts have emerged - the Teenager as a social grouping, and the widespread phenomenon of juvenile delinquency and of the Teddy Boy, "Halbstarke", "la Nouvelle Vague", and other such terms describing what is regarded as the peculiar behaviour of youth. These two sociological facts are related to two further facts about our post-war world - the extraordinary increase, present and forecast, in the child and youth population, and the political, economic and social upheaval to be seen in varying degrees all over the world.

The churches cannot ignore these facts, particularly as they have great difficulty in integrating youth in the worshipping and witnessing life of the congregation. Indeed, an increasingly large number of studies carried out by international organisations, governments, the press and individuals, all draw attention to the difficulties youth find in living in societies which are in process of change but which require them to adjust to some static conceptions of these societies. Christian youth organisations have been somewhat sensitive to these issues. But it cannot be said that the churches have done much to bring about a better understanding of the problems of youth and a creative approach to these problems.

The Youth Department has as one of its functions, "to provide opportunities for the churches to examine together the needs of youth and to advise each other about policy, programme and activities leading to Christian commitment and growth of young people in Christian faith and life". This first number of the Bulletin is devoted to drawing attention to some of the needs of youth as disclosed by the phenomena mentioned above.

Dr. Richard M. Fagley, one of the secretaries of the Churches' Commission on International Affairs, has become an authority on population questions. He has just published an important book on "The Population Explosion and Christian Responsibility". He was therefore asked to write a paper on Youth and the Population Explosion as a stimulus for comment around the world. Unfortunately, only two written replies came - Youth in Over-populated Japan by Masami Mizuno, Secretary of the Youth Commission of the National Christian Council of Japan, and Youth in a Welfare State - Sweden by Gunnar Weman, member of the WCC/WCCE Youth Committee. Many others were promised - hence the delay in going to the press!

However, it has been possible to fill the gap somewhat with four other interesting contributions to the discussion - Youth and Cultural Change in U.S.A. is an abbreviated version of an article already published by Donald O. Newby, executive secretary of the Youth Department of the National Council of Churches in U.S.A. Serving Youth in Britain is an editorial digest of the findings of the Government Committee on the Youth Service. Its importance lies in the fact that it is an attempt by a Go-

vernment to try to discover what is happening to young people and what its responsibility is to them. Moreover, the Christian youth organisations played an important rôle in helping the Committee in its work, and have generally endorsed its findings. Dr. Egbert de Vries is chairman of the Department on Church and Society and is an expert economist with world-wide experience. He opened the world conference on Rapid Social Change last year with a paper on What is Happening to Man in Rapid Social Change? Part of this paper is reproduced because it puts so well the opportunities and dilemmas of youth in the technologically underdeveloped countries. The International Labour Office has made Youth and Work its major emphasis for its conference this year. The Secretary General, Mr. David A. Morse, presented a well-documented report on the subject which was enthusiastically received by the Conference and is to be the basis of many years' study and action. Excerpts from the report are given in order to put another angle to this extremely urgent and fascinating question of youth in a changing society. The Editor contributes Some Comments and Questions.

P.A.P.

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YOUTH AND THE POPULATION EXPLOSION

The calculations and estimates in this paper are derived principally from data in three studies by the U.N.'s Population Division: The Determinants and Consequences of Population Trends (1953); The Aging of Populations and Its Economic and Social Implications (1956); and The Future Growth of World Population (1958).

'Youth' is an elusive term if we try to define it as an age group applicable to the various continents and cultures. In the more developed societies, the extension of higher education tends to prolong into the twenties the preparatory period of life, which can be described as 'youth'. For a small but growing minority of young people in the less developed societies the same pattern begins to emerge. Our Christian young people are disproportionately represented in this group in the lands of the 'younger churches', because they enjoy the special opportunities provided in missionary schools and colleges.

On the other hand, for the great majority of young people in the underdeveloped world, the economic and social pressures tend to wipe out the youth stage of life, as youngsters pass prematurely from childhood into the responsibilities of adulthood. One of the great tragedies of underdevelopment is this wastage of human capital, this deprivation of educational opportunity under the exigencies and inherited social patterns of the struggle for existence. In recognition of this widespread condition, the U.N. demographic tables normally start the adult category at age 15.

While this figure seems a realistic dividing line for the world as a whole, I believe the population data and estimates will be more meaningful for most young people in our Christian youth movements if we arbitrarily raise the year of 'adulthood' to twenty, and define 'youth' as the under-twenty age group. Also, I think it is easier to indicate trends if we do not attempt to set a lower limit, but group together the youth of today and the youth of tomorrow -- i.e. consider the 0-19 age group as a whole. To separate out the youth of today, one can remember that those in their teens constitute about 30 per cent of the 0-19 total, or some 400 million for the world as of 1960. That means 14 teenagers out of every 100 persons as a global proportion.

To speak in global terms, however, does not tell us very much about the demographic situation affecting youth, because it blurs the differences between the more and the less developed sections of the earth which must be grasped for a correct understanding of the larger picture. Consequently, a good deal of what follows will be devoted to the contrast between the two worlds. For the purpose of this comparison Asia, Africa and Latin America will be grouped together as the underdeveloped world; and Europe, the U.S.S.R., the U.S.A., Canada and Oceania as the economically more developed world. This is not a wholly accurate division, but it gives a rough indication of the two worlds.

The 1960 world total calculated for the under-twenty age group comes to 1,350 million, or 46.3 per cent of the human sum, estimated at 2,900 million (for 1960). The children and youth number almost as many as those in the adult category (here defined as the 20-59 age group) and 6½ times as many as those in the 'aged' category of those 60 years old or more. (To take age 60 as the dividing line between middle age and old age is another compromise to cover the differing demographic situations.)

It is when we look separately at the two worlds, however, that the significant facts emerge. In the economically more developed sections, the 0-19 age group constitutes from 33.7 per cent of the total population in Europe to 40 per cent in the U.S.S.R. For Europe, U.S.S.R., U.S.A., and Oceania taken together the figure is 37 per cent, and the median age is 29. In each of the three less developed sections, on the other hand, those under twenty constitute the majority of the population, 50.3 per cent in Latin America, 50.6 per cent for Asia (which is also the percentage for the three continents taken together) and 51.3 per cent for Africa. The median age for the underdeveloped world is 19. Indeed it may be somewhat lower, say 18, in view of the general underestimation of the 0-4 age group in the less developed societies. The lands of rapid social change are distinctly young societies.

This means, for one thing, that the young of the world are unevenly distributed. Whereas about 70 per cent of the total population live in Asia, Africa, and Latin America, some 77 per cent of the 0-19 age group live in these sections. The breakdown of the 1,350 million is as follows, in millions:

Europe	152	Asia	810
U.S.S.R.	87	Africa	120
Northern America	71	Latin America	103
Oceania	7		1,033
	317		

It may come as a shock to many Western young people to note that the number for Africa and Latin America equals the number for Europe plus U.S.A. and Canada. It should be added, however, that the proportions differ somewhat if we concentrate on the 15-19 age group, since it is in the very young -- the youth of tomorrow-- that the underdeveloped world excels. In the 15-19 age group the Europe - Northern America total still exceeds the Africa - Latin America total, 50 million to 44.

Why is the age composition of the underdeveloped countries so youthful as compared with the more industrialized societies? To grasp this we need to understand that the age composition of a population is principally the cumulative by-product of its birth rate. If the birth rate remains high, a society will have a predominantly youthful character, whatever happens to the death rate -- for changes in the latter in general apply to all ages and do not affect very much the proportions among the age groups. It is only when the birth rate drops sharply that a population begins to 'age', and the older age groups become a significantly larger part of the total. This relation between birth rates and

age composition is the key to comprehension of the age differential between the two worlds.

In the West, particularly during the present century, birth rates have been reduced significantly chiefly through the extension of family planning, and secondarily through later marriages -- the 'moral restraint' urged by Malthus. The result is a marked rise in the 'age' of Western populations. In the U.S.A., for example, one study showed that the median age rose from 16.7 years in 1820 to 29.8 years in 1950. Look at the declines in the percentage constituted by the 0-19 age group for some of the Western countries, roughly between 1900 and 1950:

Australia	43.3 to 32.9	Great Britain	42.6 to 28.8
Austria	43.9 to 29.3	Italy	45.2 to 35.4
Belgium	41.4 to 28.2	New Zealand	44.4 to 34.9
Canada	44.9 to 37.9	Norway	45.1 to 31.4
Denmark	43.6 to 32.2	Sweden	41.9 to 29.3
France	34.7 to 29.1	Switzerland	40.6 to 30.5
Germany	44.2 to 32.4	United States	44.4 to 33.9

The pattern is unmistakable, and does not seem to be affected very much by religious factors -- Belgium and France, for example, have the smallest proportion of the young among the countries listed, and Canada and Italy the highest. For this group of countries, the 0-19 category has dropped on the average 11 percentage points in a half century.

Nothing like this has happened in the less developed countries. The very incomplete and inadequate demographic data suggest that while there have probably been minor fluctuations in the age composition of these societies, the accent on youth has long been dominant. In the main, the social and family patterns of Asia, Africa and Latin America have strongly favored a high birth rate. Early marriage is one factor. In many societies a large family is regarded as a means to old age security for the parents, as assurance of filial prayers after death, as a mark of prestige. The economic factor is also present, but it would be easy to overstate it. The exploitation of child labor in the tilling of the fields is economically wasteful, since a child consumes 7/10ths of the adult diet and hardly produces in the same proportion. The peasant family nevertheless continues to rely on child labor because it is plentiful -- and has consumption needs in any case. Finally, given the lack of effective, cheap, and acceptable means for family planning, the profertility picture is complete. It can be taken as almost axiomatic that in an underdeveloped society, about half of the population will be under 20 years of age.

The high proportion of the young in the poorer societies is a handicap in the struggle for economic and social development though less important than the pell-mell rate of growth. Critics of family planning point out that people are born with hands as well as mouths. But they eat for several years before the hands can be put to work -- even the child of an Indian sweeper cannot be put on the job before he is 7. Only the upper segment of the

under-twenty age group can produce more than it consumes. And for most of this group the teens should, of course, be a time of training.

In the more developed world, for every 100 adults (20-59) -- the main productive segment of society -- there are 70 in the under-twenty age group and 25 in the sixty-plus category (many of whom, of course, make important contributions to production). In the less developed world, however, for every 100 adults -- a group more debilitated by disease and tropical climate than in the industrialized states, be it noted -- there are 114 in the under-twenty group and 10 in the sixty-plus category. With a comparatively tiny amount of mechanical power available, it is understandable that adults in the underprivileged situations should attempt to harness the inefficient but available energy of the young in their struggle for survival. As was stated in The Determinants and Consequences of Population Trends:

> The people of the under-developed countries continually resort to wasteful exploitation of the oncoming generations of workers in their effort to achieve a more nearly adequate current standard of consumption. Their position is rather like that of peasants compelled by hunger to harvest their wheat every year before it has ripened.

While high birth rates are the main factor in the predominance of the young in underdeveloped societies, it is not to be supposed that the dramatic reduction of death rates in recent years through successful public health programmes has small effect on their situation. On the contrary, the slashing of traditionally high death rates is having some effect on age composition. As was stated in The Future Growth of World Population:

> In parts of Africa, Latin America and Asia, the decline in mortality, particularly in early childhood and at advanced ages, leads to a proportionately greater number of survivors in childhood and old age relatively to persons of middle age.

Also, the new public health programmes, aided tremendously by D.D.T. and antibiotics, are increasing birth rates by improving maternal and prenatal health, and thus add to the youthful majority. The conquests won against malaria are particularly important in this connection, since malaria is the cause of many stillbirths. In Mauritius, for example, a successful anti-malaria campaign after the War was a factor in increasing the birth rate from 38.4 per thousand in 1946 to 48.1 in 1952 (a rate which has since dropped somewhat). Such an increase, if sustained, would have important repercussions on the age composition.

In general, however, the great victories over tropical diseases won in recent years, according to U.N. demographic forecasts, are not calculated to have a major effect on age composition. The benefits to health are found throughout the age structure, so that the decline in infant mortality is largely matched by declines in adult mortality. The estimates for 1975 show some

slight increase in the ratio of the under-fifteen age group to the adult category in Asia, Africa, and Latin America, but not any dramatic change in the proportions: between 1960 and 1975, the number of persons under fifteen per 100 persons aged 15-59 is forecast to rise from 74 to 77 in Asia, 75 to 77 in Africa, and 76 to 80 in Latin America. (In the more developed world, it is the proportion of the aged which is expected to rise somewhat during the next fifteen years). Any increase in dependency burdens is a danger to the less developed societies, but it would be wrong to stress this prospective change in age composition overly much.

The main demographic prospect affecting the future of youth in the poorer sections of the earth is the steep rise in the rate of increase, the population 'explosion' which has been touched off by the recent great victories against disease and untimely death. In Ceylon, for example, the death rate was cut virtually in half in 8 years after the War through anti-malaria campaigns. In Mauritius a similar dramatic reduction was achieved in about 6 years. Such results come more slowly in the larger countries, but the trend is everywhere the same. Countries in which high birth rates have long been balanced by high death rates find themselves confronted no longer by moderate rates of increase of from 1 to 1½ per cent each year, but by an explosive rate as high as 3 per cent or even higher. A 3 per cent rate of increase, incidentally, means a doubling of the population in 23 years.

Last year the highest estimate I saw for the net increase in the Indian population was 7 million. Today responsible demographers put the figure as high as 8 million (which means a 2 per cent increase); and a Ford Foundation team spoke in May 1959 of a prospective increase of 80 million by 1966 -- which means a rate of around 2½ per cent. In China, an economist, Ma Ying-chu, has concluded that the rate of increase has risen from 2.2 per cent to 3 per cent. That would mean some 20 million additional persons in the year 1960, and a total Chinese population of 2,600 million by the end of the century -- equivalent to the world population as recently as 1953!

In comparison with such estimates the U.N. forecasts of 1958 already look conservative. The U.N. demographers projected discernible trends to arrive at a world total of 6,267 million by the year 2000 -- possibly less if birth rates dropped immediately or possibly close to 7,000 million, if birth rates did not decline. Subsequent data argue for still higher projections, as the cumulative success of international disease control causes death rates to tumble. Yet the implications of even the 1958 projections are sombre enough. On the basis of these figures, it is calculated that whereas the economically more developed societies confront a prospective increase of 74 per cent by the end of the century, the less developed societies, least able to cope with population pressures, confront a prospective increase of <u>180 per cent</u>.

A major reason why international disease control is having

such an explosive impact on the peoples of the less developed sections is found precisely in their youthful age composition. The high death rates of the past -- which required the traditionally high birth rates to maintain the population -- served as stern winnowers of the less able-bodied and the aged. Consequently as disease control succeeds, death rates tend temporarily to fall below those common in the West, with its higher percentage of older people. A few years ago a death rate as low as 10 per thousand was regarded as exceptional. Today, rates below that level are common, and a number of the countries enjoying such rates are found in the underdeveloped world. These are portents of future trends.

Another factor which makes the effect of international disease control demographically explosive is the high percentage of young parents and parents-to-be -- again reflecting the youthful composition of the population. The young mothers of Asia, Africa, and Latin America, through improvements in maternal and child care as well as general advances in public health, have additional years of child-bearing, and find more of their babies surviving the perils of infancy. One of the interesting phenomena is that in spite of this, the size of the household in the underdeveloped world has not grown very much. One of the able U.N. demographers, M. Bourgeois-Pichat, explains the apparent contradiction in this way. In the past, a large percentage of households in these societies have included the children of relatives. The high death rates created vast numbers of orphans, the majority of whom were taken in by surviving relatives. Now fewer parents die early, so that there are fewer orphans in need of a second home. There are instead more households, the size of which is maintained by the larger number of siblings.

The rapid increase in all sectors of the population in some respects creates greater social pressures than if the increase were concentrated at the lower end of the population spectrum. For one thing, the multiplication of families, combined with the trend towards urbanization, creates housing problems of serious magnitude. This question has come to the fore during the past year in U.N. discussions on economic and social development. Another issue is the competition for jobs between the growing number of adults and teeming youth. Since the rate of economic development is hard pressed by the rate of population increase in the poorer regions, the spectre of unemployment or underemployment faces the coming generation.

Now this competition for jobs might be turned to advantage if the youth could be sent to schools for a longer period of training. Unhappily, the inadequate schools and social facilities are swamped by the rapid growth of the younger generation. If we look at the youth of tomorrow, in Asia, Africa and Latin America, those under fifteen are expected to increase by 68 per cent between 1950 and 1975 -- from 696 to 1,170 million. This compares with a prospective 31 per cent increase in the more developed regions -- from 210 to 275 million. When we consider the difficulties experienced by the U.S.A. and Canada in trying to cope

with the educational challenge posed by a 44 per cent increase in their child population during the quarter century, we can begin to visualize the far more difficult challenge in the technically backward countries. The competition for the limited number of places in the advanced schools in a country like India places a fearful strain on the young people who aspire to a higher education.

Also the costs of providing additional schools and necessary equipment, as well as training qualified teachers constitute a formidable problem for budgets already strained by the costs of agricultural and industrial development. Since education, a key sector of the 'social infra-structure', is not immediately a source of profits, it is hard to secure outside financial assistance for educational extension. The Western governments have been short-sighted, to say the least, in their failure to aid substantially the educational undergirding essential to development.

It is doubly frustrating when the graduates of existing institutions cannot find employment. This condition is due in part to the adult competition for jobs in the close race between population and development. It is also due in part to the fact that too many government and Christian schools are still geared to inappropriate academic patterns of the West, rather than to emergent development needs. The colleges turn out too many lawyers, for example, and too few engineers. Too many young people, moreover, view higher education as a means of escaping manual toil, with the inferior social status it has traditionally implied, rather than as a preparation for skilled and productive work. Perhaps the most frustrated group in Asia is made up of college graduates who have to take clerkships at the end of a gruelling course. It was hardly an accident that the main Communist success in India took place in Kerala province, which with its large number of Christian schools had probably the highest level of education in any part of the country.

The flood of partly 'assimilated' youth in the underdeveloped world, filled with the rising expectations of economic progress and national realization, constitutes a social situation of considerable instability. These young people in their growing numbers, cast adrift by rapid social change from their traditional moorings of family, tribal, and community values and controls, and without much in the way of new anchors, are a problem for the responsible politician and a temptation for the demagogue. There is here a force of creative significance if it can be harnessed to the tasks of social reconstruction; but it can also be a menace to democratic hopes if it is not so harnessed. The tragically inadequate tempo of development, and the correspondingly low level of international assistance, are not a promising augury. The Ford Foundation team, for example, said that India would have to <u>triple</u> the rate of agricultural increase if famine by 1966 were to be averted.

With the growing burden of population pressures, it is increasingly uncertain that the newly independent countries, with-

out firmly rooted traditions of democracy, can impose the stern disciplines and sacrifices of more rapid development and still maintain a framework of freedom. The temptations to by-pass the democratic process can already be seen in certain countries. And frustrated youth form a volatile force which can be dangerously misled into supporting some authoritarian 'short-cut'. This need not take a Communist form. But the Communist empire stands ready to harvest the failures.

What conclusions regarding Christian youth work are to be drawn from this rather sombre outline? I suggest a few for your thought and discussion:

1. While three-fourths of the world's teen-agers live in the underdeveloped world, most of these do not enjoy an existence that can truly be described as youth. The majority of the girls aged 15-19 are married, making homes, bearing children. The larger part of the boys are at work on the land or in the shop. The mass of these young people are not touched by our Christian youth programmes. The need to rethink the approach to such programmes of evangelism and training seems clear.

2. Unlike such programmes in the West which involve comparatively a cross-section of the young people, Christian youth work in the underdeveloped world is primarily a student movement, involving a tiny minority of the young people. A considerable proportion of these may become leaders of their young nations. A large number, however, by reason of outmoded curricula and false social ideals, may become isolated from the mainstream of the struggle for development, and even swell the ranks of the discontented status-seekers, in contrast with the service-givers. This danger presents a real challenge to Christian youth leaders in the lands of rapid social change. Ecumenical discussions on the meaning of Christian vocation might prove an asset to these leaders.

3. A practical and concrete contribution which Christian youth groups in the West could make, would be to help equip a few of our Christian schools with the technical facilities they need for training young people for service in community development, such as the transmission of improved agricultural techniques. The lack of such facilities is one of the factors which retards a better orientation of Christian education to development priorities. Scholarships for advanced training overseas is a related objective.

4. A broader challenge is posed by the lukewarm attitude of Western peoples toward the claims of a more dedicated and sacrificial international assistance effort to help accelerate the self-development efforts of the less privileged peoples. Despite all the talk, aid of all kinds comes to roughly ½ of 1 per cent of world income. More and more countries menaced by mounting population pressures face a losing battle unless there is a more rigorous mobilization of world resources to help them advance more rapidly. To help create a stronger public will on behalf of this cause offers a very strong appeal to Christian youth groups. In fact success here is essential to the creation of conditions un-

der which the majority of the world's young people can be emancipated to enjoy their right to youth.

5. For qualified Christian young people in the West, long term technical assistance programmes offer certain opportunities for a highly important vocation under church, government or business auspices. The requirements of such vocations, however, are not slight: long and specialized training, practical experience, as well as a sympathetic understanding and willingness to share the hardships of the struggle for development. Further, the number of technical experts needed will continue to be limited: the main objective is to train indigenous experts, not to place large numbers of Westerners in foreign posts. Yet within these limits, the challenge is real. To cite an example of need, there are, under Protestant auspices, only some 250 agricultural missionaries at work today throughout the world, according to Agricultural Missions Incorporated.

6. In view of the increasing pressure of population in most parts of the world, there is added urgency for Christian youth groups to direct serious attention to the neglected problems of preparation for Christian marriage and responsible parenthood. The relation of the family to the ferments of rapid social change is a broader dimension of the subject needing attention.

These are some of the implications of the demographic revolution, particularly in its impact on the lands of the 'younger churches', which seem to me to merit attention. Undoubtedly there are others which a serious grappling with this complex of issues can discover. It is an area which merits much more attention than it has received in Christian circles.

Richard M. Fagley.

YOUTH IN OVER-POPULATED JAPAN

Population trends

In the year 1872 when Japan moved out of the Tokugawa period into the Meiji period and began to come in touch with Western culture, the population of Japan was only 34,806,000 with 91 persons to a square kilometre. Since then the population increased by leaps and bounds and in 1902 there were 44,964,000 (118 per square km.); in 1922, 56,840,000 (150 per square km.); in 1947 78,101,000 (212 per square km.); and in 1958, 92,010,000 (249 per square km.). According to the government's report dated December 20, 1959, the population was 92,320,000 which was 252 persons in a sqare km. This would bring the population of Japan to the fifth in the world after China (640,000,000), India (397,540,000), Soviet Russia (208,820,000) and USA (174,810,000). Japan comes fourth in density of population per square kilometre after Holland (345), Belgium (297) and Formosa (272).

The total population increased by 2.7 times in 87 years since 1872. In November 1945, immediately after the second World War, the population of Japan was estimated at about 72,150,000. Within 14 years, it has increased by 20,800,000. But 53% of this increase corresponds to 1,100,000 Japanese repatriated from abroad during the first 5 years and the sudden up-shot of the birth rate as the result of the situation just mentioned above. And we have to acknowledge the decrease in the death rate on account of the use of new medicines.

We saw the highest peak of births in 1949 when the number was 2,696,638. In the next year it went down to 1,563,399 and has been going down steadily since. The birth rate in 1949 was 33 to a thousand, but in 1957 it was 17.2 and in 1958 it was 17.9. If we compare this with the world situation, in 1957 Japan took sixth place after Canada (28.3), USA (25.6), Holland (21.1), Italy (18.2) and France (18.6).

This lowering of birth rate seems to be due to the practice of abortion, allowed by the Bugenics Protection Law, and to the general practice of contraception. The widespread practice of abortion and contraception were not only due to economic hardships, but to the very bad housing situation. However, outside of urban areas, especially in agricultural and fishing villages, the question of population control has not been taken up seriously and thus the increase of population in these areas is very difficult to stop.

This increase of population involves a very big problem, not only for the nation as a whole, but more especially for the big cities. The agricultural areas which take up a very large proportion of the land, are now confronted with the problem of oversupply of labourers on account of the mechanization of farms. This surplus population in the rural area flows into the cities. The second and third sons of the farming household cannot get any more farming land. The Land Reform Law provides the members of the family with the right of sharing a portion of their father's

property. But if they do so, such portion divided among the family would be too small for a person to make a living from it. So the rest of the family leave the land to the eldest, as if they sold it to him, and they move out of the farm or the village, seeking their livelihood in the city as unskilled labourers. But in the city there is a limit to employment, because there too mechanization is making progress, and we find many unemployed youth among the hordes of the city population.

It is a question whether Japan is counted as an under-developed country. Many agree that it is a less advanced country. But whichever it may be, the present situation does not give us any hope for a decrease of population in a very large scale and the over-population is always connected with the situation of the undiminished crowd of the unemployed. And this, again, in Japan has to be considered with another peculiar condition of almost 100% literacy. Nearly 100% of boys and girls are attending up to the ninth grade under the compulsory education law. Now the question is: What are youth, who can read and write, thinking as to their future? How will their ideas change when they are thrown out into the society which does not seem to give them any hope? It will affect their living and their ideas and thinking. It concerns the political problem and we cannot overlook the very serious consequences to society, as well as to individuals.

The efficacy of the Government's policy for decreasing the population is not yet to be seen. The present trend seems to be that it is increasing rather than decreasing. We would think the emphasis ought to be on possibly moving the labouring population. The problem is that there is no job to be found anywhere in the country for the unemployed people of Japan. The Government Employment Bureau is helping teenagers to get jobs in groups, but there is no after care for those youth who are brought into the cities.

Education of Youth

In Japan compulsory education, which covers nine years for children from six years old, is carried out with the full cooperation of the parents, as well as of children themselves. The period is divided into two: 6 years of Primary and 3 years of Junior High School. After that there are Senior High School of 3 years' course, Junior College of 2 years' course, and the College or University of 4 years. According to the statistics of 1958, the entire population of boys and girls of Japan is distributed in these institutions of learning as follows:

	No. of Schools	No. of students
Primary School	22,565	13,492,000
Junior High	12,521	5,210,000
Senior High	3,447	3,057,000
Junior College	268	71,000
Colleges & Universities	234	578,000
Total	39,035	22,408,000

The school year in Japan begins on April 1 and ends on March 31 the following year. Every year, spring is the time when there is a big flow of graduates from these schools and the statistics of 1958 tell us the distribution of these graduates as follows:

	Junior High	Senior High	Junior Coll.	Coll.& Univ.
Total Graduates	1,895,967	776,753	31,096	116,083
Kept on Schooling	1,018,260	128,140	3,254	8,575
Employed	716,653	442,270	15,964	89,556
Not at work	139,194	177,509	9,045	9,154
Unknown	21,860	28,834	2,833	8,798

The above figures show that a very large proportion of those who have graduated from schools are unemployed, and if the figure of "unknown" is included it becomes a surprisingly large number.

This is not only the situation we find for the youth, but also for adults, and it is getting harder to get a job. The school is considered to be the place which puts youth in an advantageous position for getting employment rather than a place to nurture knowledge and personality. Thus, everybody is anxious to get into higher schools of learning to get a better education for employment, but there is a limit to the number who can be admitted to schools, because accommodation is limited. This causes the terrific strife or race for entering schools. The boys and girls have to seek entrance into any school which will admit them, rather than a school which offers the training in the profession of their choice. Even if one may be able to get into a school one chooses and take a course of one's choice, there is no guarantee of getting a job for which one is prepared, and one may have to go into an entirely different kind of profession, without having any choice about the salary or about working conditions, because one has to make a living.

Under such conditions, it is very difficult for a Christian to think about vocational choices. Sometimes even a Christian cannot afford to make a choice between occupations which are considered fit for Christians and those which are not. So the problem of Christian youth in Japan is not that of finding out what his or her vocation is, but rather that of finding any opening for such a vocation. Thus the majority of Christian youth have to live within an atmosphere which is covered with deep, black clouds of hopelessness.

The theme of the National Conference of Youth Leaders which was held on February 2-4, 1960, under the auspices of the Youth Commission of the Japan National Christian Council was "Youth and Vocation", and the conclusion of the study was that the Church should nurture such a strong faith in the youth that they can fight through without being discouraged in the present world situation, until they find jobs which harmonize with their vocation. And not only the youth leaders, but the whole Christian community should give vital mutual aid to the youth.

Social Problems of Youth

General education in marriage and home life and family planning is given through schools as well as through social agencies, but Christian ideas about them are not known to the people outside the churches. They are rather badly confused as they are so much influenced on matters of sex and marriage by bad movies and novels imported from abroad. It can be safely said that there is no serious conception about personal responsibility towards one's partner and family in the thinking of the youth today. In this respect Japanese Christians are highly respected by their fellow countrymen for their responsible ethical life, in spite of the fact that they constitute barely 0.5% of the entire population.

According to the statistics of November 1959, a Japanese labourer earns during a month $90.33 and spends $85.65. So you see they are just barely making a living. But in the cities you will notice that the places of amusement are always crowded, and it appears as though there is an abundance both of money and time. The reality of the matter is, however, that people are there not for recreation but to escape from the reality of the unending struggle of life.

The Japan National Christian Council Youth Commission has conducted Ecumenical Work Camps and Youth Caravans since 1949 and nurtured the idea and practice of service to God and men by dedicating their time, labour and money. Especially at the time of both typhoons in 1958 and 1959, at the call of the Youth Commission, many of the Christian youth readily offered their services for the relief and reconstruction work in these devastated areas. This evoked the attention of the whole community in a marked way.

One of the most outstanding characteristics of the youth after World War II is their irresponsibility. It is right for youth to be awake to the worth of the individual, but in the case of Japanese youth this awakening has resulted in selfishness and indifference to others. "World Peace" is a favourite topic of conversation among the youth today, but they hardly consider their personal responsibility towards society and the betterment of the nation.

Over-population produces a struggle for survival. This creates an attitude of egoism, lack of concern and responsibility for society. Over-population gives rise to contempt of humanity and drives youth to crime. The crimes of teenagers are increasing every year and are getting worse and worse, and the criminals younger in age, too, as the following table shows:

Ages	1957	1958
14-15	26,278	29,260
16-17	38,254	44,117
18-19	49,770	51,005
20-24	148,207	146,270

(continued)

(continued)

Ages	1957	1958
25-29	103,413	102,033
30-39	96,618	92,992
40-49	50,495	50,142
50-59	22,670	21,015
60-up	8,852	8,338
Total:	544,557	545,272

The Government got alarmed by these figures and is now advocating moral teaching in schools in order to amend the situation. But the majority of people in Japan are opposed to this, as they are afraid of the resurrection of the "moral education" before the war which was purely nationalistic in its purpose.

So you will understand how hard a task it is to evangelize the youth of Japan who are involved so deeply in these problems. Nevertheless, it is the task and responsibility of the Church in Japan to do it. According to the survey conducted by the National Christian Council, youth comprise 70% of those who attend the Sunday morning services. The highest percentage of the baptised is between the ages 16 - 19, i.e. the youth who are at a dangerous age, and yet are seeking God most seriously. Since the beginning of the Christian mission a hundred years ago, youth have constituted half of the Christian population. The Church today must make her utmost efforts to gather a new generation into the Fold of Christ from the streets and homes. Actually the churches in Japan do not yet find the means to get these youth standing on the street corners into the Church and win them to Christ, her Lord.

One thing, however, is clear - that they have to use the youth to win youth for Christ and it gives us joy to see some of the churches are awakened to the truth "Let the Youth Lead the Youth". The Japan N.C.C. Youth Commission has been making efforts to organise and train groups of youth leaders so that they can keep in touch with and offer fellowship to the Christian youth within their areas. During Youth Week these groups become centres of evangelism. But we need more of such leaders and workers for the youth. The local churches should arouse themselves to train these leaders by conducting Bible study groups, Prayer groups, Witness Meetings, spiritual retreats, helping in evangelistic meetings, labour service, social service and many other activities which would challenge the interest of the youth. It is said that Japanese Christians are characterised by their deep interest in the academic study of Christianity, but they are weak in putting their faith into practice in their daily lives. We ought to be sorry for this and must do something to change it.

The Churches in Japan do not seem to be aware of the problems raised by over-population, but they ought to be thinking about them. They must be aware of the fact that it is youth who will determine the future of the people of Japan and of the Church in Japan. The Church must, therefore, first of all thoroughly train and nurture the youth of today so that they can participate in the forward evangelistic movement among youth. The Church must help all the youth of Japan to know that the true meaning of life and vocation is found only in the Gospel of Jesus Christ.

Masami Mizuno.

YOUTH IN A WELFARE STATE - SWEDEN

Since the late nineteen-fifties the birth rate of Sweden has been as low as it was during the so-called critical period in the mid-thirties. If we are to see the situation quite clearly, we in Sweden must face the fact that during the period 1955-1975 the number of old people (65 years and over) will increase by about 50%. In the age group 15 to 64 the increase will be only 10%, and for the youngest age group, if the present figures do not change, it will be only 1.5%. Recent U.N. demographic figures show the following population trends in age groups up to 64 (the numbers represent thousands):

Year	0-4	5-9	10-14	15-19	20-24	25-29	30-34
1955	110	123	120	90	85	86	107
1970	105	97	100	105	123	115	105

Year	35-39	40-44	45-49	50-54	55-59	60-64
1955	109	109	104	95	83	70
1970	82	90	105	105	101	94

With this general tendency in mind, some members of the Swedish parliament at the beginning of the year raised the question of a full and detailed examination of the problem of family life in Sweden. It is generally recognised that we know much too little, for example, why it is that people during some periods are more eager to marry and to bring children into the world than they are during others.

The highly developed social welfare system of Sweden will have to face something of a real crisis. We who find ourselves in the so-called younger age group have to take a heavy social responsibility for all the old people. Those who ought to produce the money which could be taken in taxes, will be a comparatively much smaller group than those already retired on a pension which the state pays. One of the burning questions, therefore, is whether the Swedish industries can still continue to boom so that individuals can have their salaries increased by 2 or 3% annually, as has been the case since the last world war. If this were to come about, they could of course carry much more easily the responsibilities laid on their shoulders.

Another problem of present day youth is that concerning their own future training. The more complicated machines become, the more is a thorough training demanded. Those born between the late 'forties and early 'fifties are a comparatively large group, and a young one too. As these young people are expected to undergo a more careful training than did their comrades before them, both society and the family are thus placed in a new situation. Compulsory school attendance is now for nine years, and thereafter follows practical training, or higher studies, in order to qualify for the necessary examination. That is to say, society is requested to build enough schools, and the family is expected to help young people much more than heretofore when youth could begin to earn money much earlier.

The tendency still is that more and more people are leaving the country to live in the towns. Peasants are getting fewer and fewer every year, but as Swedish agriculture is well mechanized there is still an undesired increase in production. Officials of all categories are expected to double their numbers within 25 years, while workers are supposed to remain at the same number as at present. In 1950 the relationship between the different categories was 20.5% agriculture, 41.1% industry and 38.4% in general service. Or if we take the period 1940-50 in more detailed figures, agriculture had a decrease of 232,000 peasants, industry an increase of 197,000 workers, and general services an increase of 151,000 officials.

If we bear in mind this tendency, we can quite clearly see that young people no longer learn their future jobs from their parents. They need training in technical schools, in offices, etc., and their families are expected to help them, at least by giving them board and lodging. Under such circumstances many families with children have a much lower standard of living than those without children! It is said, therefore, that "families with children and with a normal income have a specially low standard of living per capita". In order to effect social justice here, a "radical change in the tax system is needed". Perhaps we may add that the way in which we have been looking at these matters is indicative of some of the characteristics of a modern welfare state. But if we are to some extent critical, we must of course also acknowledge the benefits of the system.

Perhaps another problem ought to be faced - that of leisure time. This year the week consists of "45 hours of labour and 123 hours of leisure time". How to give some content to this leisure? It is a question posed to all of us who are members of youth organisations and churches. We have observed that open youth centres with no organised programme have failed. They are not the solution. The authorities, therefore, turn for help to the scout movement, sport groups, church youth groups of various denominations. The question is: Are we sufficiently prepared to cope with all these young people who themselves are against the idea of belonging to this or that organisation? Can we ask their questions? And what's more, can we answer their questions concerning the new and perhaps hardened relations between children and parents concerning the matter of training and education, and of their own future family life when once they are grown up?

Gunnar Weman.

YOUTH AND CULTURAL CHANGE IN USA

At approximately the same time the United Christian Youth Movement began, Will Rogers, in the rôle of an optimistic small-town banker in the film of an earlier setting, 'David Harum', predicted, "Why, I believe the day will come when the population of this country will be a hundred million!" At the time of the filming - about 1930 - the United States population was 120,000,000. Present projections indicate that by 1975, when the new babies of 1959 will be old enough to participate in the UCYM, the US population figure will be within the range of 216,000,000 to 244,000,000, nearly half being under twenty-four years of age. Five years later, by the time of the UCYM Golden Anniversary in 1984, it is expected that the United States population will be between 231 to 273 million. If the maximum estimate is reached, this will mean that, in the thirty years between 1950 and 1980, the population increase will be equal to the total population of 1930.

If these total population figures are dizzying, those for young people alone are sobering when we think of our future youth programmes in the Church. Take the boys and girls twelve to nineteen years old: in 1957, there were 20,823,000 of them; in 1965, there will be 28,806,000. Then consider the twelve-year-olds alone: in 1945 there were 2.3 million who had been born in 1933, during the depression. In 1959 the number of twelve-year-olds had increased to 3.8 million. By taking the birth figures of the recent past, we know that from 1966 to 1970 the number of twelve-year-olds will level off at 4 million, but in 1971 the upward climb will begin again with about 4.3 million. By the 1980's we can expect a new cycle of increases as children of the large number of persons born in the late 1940's and early 1950's come of youth age.

They will live in metropolitan areas

Most of this increased number of young people will live in urban areas. During the first half of this century, the metropolitan areas absorbed 73 per cent of the total population increase; between 1950 and 1955, they absorbed 97 per cent. Metropolitan areas will rise in number from 168 to 200 by 1975, and will contain a total of 150,000,000 people - equal to the total population of 1950. It is expected that by 1975 or 1980 several "strip cities" or "megalopolitan areas" will come into existence. One will extend from north of Boston to Washington, D.C., or perhaps Norfolk. We can expect an Atlantic-opolis, a Gulf-opolis, a Tex-opolis, a Puget-opolis, a Florida-opolis, a Great Lake-opolis, and perhaps others.

They will keep moving around

Concurrent with the population growth, perhaps integral to it, is the fact of population mobility. Already more than one-fifth of the United States population moves each year. A teacher in Nebraska recently reported the experience of a group of

third-graders, mostly children of air force personnel. Of 26 children, 17 had lived in foreign countries, one having been in nine other countries. One child, aged nine, has lived in 39 states and another in 37. All 26 have lived in at least two states.

The mobility, then, is not merely within the nation but between nations. Consider the change from Lindbergh's flight of 1929 to the present six-hour commercial jet flights to London. If any sense of stability were left, it would be shattered by the recent report that in 1975 missiles may carry us from London to Los Angeles in forty minutes.

This sense of the unity of the world is already a psychological fact among the youth of all continents. Christian young people in Africa are interested in the youth of Asia and of America. Boys and girls of Europe are remarkably alike no matter what their nationality.

Concomitant changes may also be expected in the field of economics, politics, education, science, and other social sciences that have comparable implications for youth work and for the United Christian Youth Movement specifically. For example, an advertisement placed by a business concern in a recent magazine indicates that by 1975 this country will need: tens of thousands of miles of new roads, almost double our present water supply, double our present school facilities, 20 million new homes, 20 per cent of our present housing rebuilt, two and a half times more oil, 60 per cent more lumber, 100 per cent more pulpwood, 55 per cent more metal ores, conservation practices on 1,159,000,000 acres of agricultural land, 123,300 new dams and 1,200 miles of levees, double our present hospital facilities, and triple our present electrical power.

The UCYM is strategically placed

The UCYM is prepared to take into account these cultural forces and this rapid social change. In fact, the dialogue between the understanding of the culture and the understanding of the gospel, which has come into conscious focus in the past few years, has always been present in the Movement.

Today, in an "age of meaninglessness", surrounded by the "meatball generation" (all pieces cut uniformly to size, no sinews to hold it together), participants in the UCYM are digging their way into some deeper understanding of the theological and moral basis of international affairs, the Christian dimension of sex, the issues of faith and order on which we have historically differed. In a time when nationalism is rampant, world Christian youth relationships of the UCYM are mushrooming.

City living, fewer chores, less play area, and more freedom for children and youth indicate the need for radical expansion of voluntary service opportunities in and near the communities where delinquency arises.

Currently, twenty per cent of boys between the ages of ten

and seventeen have court records for misbehaviour. Twelve per cent of the total youth population have been charged with delinquency. The problem of delinquency has reached its greatest intensity in metropolitan areas. It is anticipated that one million children and youth will be brought before the courts in 1965 and 1,400,000 in 1970. New strategies of cooperation between churches, schools, agencies, and government are imperative if this trend is to be stopped and delinquent youth rehabilitated.

Our present pattern of urbanization tends to create class societies in various neighbourhoods, so that people see only their own kind of folk, and seldom experience the enormous richness and diversity of the human race or appreciate the dignity of this difference. The UCYM has unique possibilities here to provide for significant encounter between youth of differing economic, social, and racial groups.

It is also obvious that the areas of decreasing population require new organizational approaches - perhaps unified youth groups. If such new patterns of cooperation are to be developed, there is no doubt that professional leadership, salaried and unsalaried, will be required. In some cases this means denominational support of a specialized youth work staff for a community or state council of churches. In other instances it may mean the joint employment of a youth worker by half a dozen neighbourhood churches, to recruit, train, and counsel volunteer workers, and to serve as liaison with the agencies, schools, and government. In still other cases it may mean the employment of "street workers", or persons to guide volunteers in "street work" with unchurched youth.

During the next decade, with the burgeoning youth population and a decrease in the proportion of adults twenty to forty-five years of age, recruitment and use of adult workers with youth may have to be a cooperative venture.

These factors also raise questions about our camp and conference pattern. If we in the churches do indeed have one call - a common objective - and if we wish to be most relevant to the needs about us, then youth conferences involving youth from several churches in the same area, faced with the same issues, may not only be more effective than conferences from wide areas, but also be a much better practice of stewardship.

Even if it is true that the present youth culture - youth's "patterns of behaviour, symbols of meaning, ways of doing things, standards of valuation" - is different from the past only because of the increased number of youth, it would appear that we have a great expansion in the development of that youth culture to look forward to. Actually, all the factors listed above and many more are relevant.

Task of UCYM

It would seem imperative, then, that the UCYM do everything in its power to help young people understand this youth culture,

identify with it, discriminate between the good and evil uses of it, and find ways by which Christian youth can serve as instruments of change toward the will of God. The apparent basic assumption of current youth work - that the gospel is for the private pleasure and comfort of those who come to the church building - must be shattered. In this connection, the new statement of the Objective of Christian Education produced by the Division of Christian Education of the National Council of the Churches of Christ in USA, declares: "The objective of Christian education is to help persons to become aware of God's self-disclosure and seeking love in Jesus Christ, and to respond in faith and love - to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfil their common discipleship in the world, and abide in the Christian hope".

The renewal of the Church is dependent upon an understanding of its mission as an experience of our unity. In the past, the young people of the UCYM phrased their purpose in these terms, which speak equally to youth in the next twenty-five years:

"Believing that God's power is my strength because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and power of the Christian fellowship.

"For us there can be no alternative but to serve God in every moment of our lives, to treat all men as brothers, and to work toward the day when suffering and strife will be replaced by cooperation and love, and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world".

Donald O. Newby.

SERVING YOUTH IN BRITAIN

> "...As for the boys and girls, the dear young absolute beginners, I sometimes feel that if they only knew this fact, this very simple fact, namely how powerful they really are, then they could rise up overnight and enslave the old taxpayers, the whole damn lot of them - toupets and falsies and rejuvenators and all".

"The young hero of Mr. Colin MacInnes's novel was not far wrong", comments The Observer (February 7, 1960). "Since the war the youth of this country have not taken over the Government, but they have, by their numbers and vitality, their spending power and their undoubted capacity for mischief, asserted their right to be treated as a separate class in the community which any Government must take seriously".

The British Government did so in appointing a Committee in November, 1958, "to review the contribution which the Youth Service of England and Wales can make in assisting young people to play their part in the life of the community, in the light of changing social and industrial conditions and of current trends in other branches of the education service; and to advise according to what priorities best value can be obtained for the money spent". The Report of the Committee was published in February, 1960.

The Youth Service was created in 1940, by the Board of Education, to facilitate "social and physical training" through both youth organisations and schools. The Report recalls that "the common task was to bring young people into a normal relationship with their fellows and to develop bodily fitness. It was recognised that these needs did not cease when young people left school, but that for most children, unfortunately, opportunities failed just at the stage where they were most wanted. The over-riding purpose was seen to be the 'building of character', and youth welfare was to take its recognised place in education. Young people were to be given a happy and healthy social life in association with their fellows perhaps sharing in some common project, accepting and exercising the authority which a free relationship involved".

The Committe claims to have been appointed at a most crucial time. "First, because several aspects of national life, to which the Youth Service is particularly relevant, are today causing widespread and acute concern. These include serious short-term problems, such as that of the 'bulge' in the adolescent population. They include also much more complex and continuous elements of social change, elements to which adolescents are responding sharply and often in ways which adults find puzzling or shocking. Secondly, because it soon became clear to us that the Youth Service itself is in a critical condition".

What follows are excerpts from the findings of the Committee, after having received numerous memoranda and heard many witnesses,

including a delegation from Christian youth organisations forming part of the Youth Department of the British Council of Churches:

The Changing Scene

"The Bulge": For every five young people between the ages of 15 and 20 today there will be, in 1964, six young people. This increase will not be spread evenly across the country as a whole; but all areas and each kind of area will show some increase. In some new towns we expect it to be as much as five-fold. Between 1964 and 1970 the total number will decline gradually, but it will still remain substantially higher than today's total. From 1970 there is likely once again to be a gradual increase. In sum, we have to plan for a consistently larger number of adolescents than we have been used to thinking of.

During the past few years national service has kept roughly 200,000 young men between the ages of 18 and 20 out of civilian life. Its gradual abandonment during the next two or three years will cause this number of young men to remain available for civilian employment and leisure pursuits....This group, together with that caused by the arrival of the "bulge", will make the Youth Service responsible for about a million more young people in 1964 than it had to cater for in 1958. The absolute increase on the 1958 figures will have dropped to about 770,000 in 1973, but thereafter the number seems likely to rise again. In 1960 the number of young people aged 15-20 inclusive will be over 3 and a half million.

Physical Changes: Today's adolescents are taller and heavier than those of previous generations, and they mature earlier. Improved food and hygiene, better social conditions, physical training and medical treatment have ensured that most of them enjoyed better health in childhood than their predecessors. It has been estimated that the average gain per decade in this century in pre-adolescence is just over half-inch in height and 1 lb. in weight, and that there is an increase to roughly three-quarters of an inch and 3 lbs. during adolescence. Individual variations for the onset of puberty can be considerable; but it appears certain that puberty is occurring earlier, and that the large majority of young people now reach adolescence, as determined by physical changes, before the age of 15....The considerable emotional developments inseparable from puberty will now often be taking place in contexts earlier than those with which they have been habitually associated, e.g. during the last year or two at secondary modern school.

Housing: Whilst the number of slum dwellings is happily declining it is obvious that the development of satisfactory relationships in many families is still hampered by inadequate housing provision. The younger members of such families are often not encouraged or inclined to bring their friends into the home, and by tradition their meeting places have been the street corners or the local cafés and, for some, the youth clubs....For the young people enjoying the first-class housing, schools and

shops of the new towns, the new housing estates and blocks of flats, the problem is different but no less challenging. Homes are more attractive, but beyond, nearly all are strangers. The present generation of teenagers, the first in these towns and areas, is cut off then from the traditional forms of face-to-face social education in the long established neighbourhoods.

Education: Not only has the raising of the school leaving age to 15 become acceptable, but in many areas parents and their children are demanding more schooling. The Ministry's Annual Reports show the substantial increase in the number of pupils staying on at school beyond 15, an increase which is more than proportionate to the size of the relevant age group. There has also been a steady growth, both absolutely and proportionately, in the number of 17-year-old pupils in grant-aided and recognised schools in England and Wales. It seems likely that this trend in the demand for extended education will continue, even while the period of compulsory school attendance ends at 15... There are interesting developments in other branches of education. The growing strength of the youth employment service over the last ten years has meant for many young people an easier passage from school to work and a greater stability and confidence after they have taken up employment. Moreover the growth of extended courses in secondary schools is leading to a stronger link between schools and technical education.

Social Security: This period has witnessed the introduction of the National Health Service, the raising in real value of a comprehensive collection of social benefits together with the introduction of new benefits, and the promotion of many new welfare services by statutory, industrial and voluntary organisations.... In particular, the provision of family allowances may be a factor in the earlier marriage and the raising of a family.

Youth Spending Power: In 1938, according to a Ministry of Labour survey, boys between 15 and 20 who were at work earned an average of 26s.0d. and girls of 24s.0d. a week. Most of this money seems usually to have been handed to parents, leaving only a few shillings weekly for discretionary spending. Before the war, then, it is roughly true to say that adults had a monopoly of spending power; most adolescents in work were economically dependent. By comparison, in mid-1958 youths between the same ages and in work earned an average of £5.12 0d. and girls of £5. 6. 0d. a week. The majority of young people today appear to give their parents between £1 and £3 a week if they are living at home. According to Mr. Mark Abrams (Director of Research for the London Press Exchange, Managing Director of Research Services Limited), on the average about £3 a week is left to each for discretionary spending.

How is this money spent? Again according to Mr. Abrams, those at work spend between one-sixth and one-third of their spare money on clothing and footwear (there are differences as between the sexes); another quarter is spent on drinks (soft and alcoholic), snacks, cigarettes and tobacco, sweets and chocolate; and a good part of the remainder is spent on gramophone records

and record players, bicycles and motor cycles, cinema, dancing and other entertainments, romantic magazines and paperback novelettes.

It will be seen that these figures cover a narrow range of goods and services; not a great many different ways of spending so much money are chosen. Much of the spending is clearly - and naturally - on goods designed to impress other teenagers (e.g. dressing-up) or on gregarious pursuits (e.g. coffee-bar snacks). This is spending which is, to an unusually high degree, charged with an emotional content - it helps to provide an identity or to give status or to assist in the sense of belonging to a group of contemporaries.... There tends to be encouraged a certain narrowness of outlook towards the whole matter of spending: emphasis is put upon consumption-for-pleasure alone or upon the sheer pleasures-of-consumption.

Young people are obviously willing to spend freely on things which attract their imaginations. Here is a plain opportunity for the Youth Service, to take advantage of prosperity so as to widen the choices made and vary the opportunities taken by young people. There should surely be no shortage of ideas for good spending, spending which will give not only the pleasure of consumption nor only be aimed at consumption for pleasure, but will be more truly liberating and more continuously rewarding.

Employment: At present about two-thirds of our young people leave school and enter employment at the age of 15. The sharp growth in the number reaching that age will come in the three years 1961-63, during which the boys and girls needing jobs will be about a fifth above the 1958-1960 average. The schools and the youth employment service, through which a majority now find their first job, must naturally feel concern that these greater numbers will face more anxious searching for jobs and some enforced idleness while waiting for them.

The absence of one, or occasionally two parents from the home in what are young people's normal leisure hours not only reduces parental influence but also requires some substitute for the sort of leisure-time activities that might otherwise occur within the family.

Most school leavers look forward to the change of status and living and to the gain of personal responsibility which they imagine work provides. Many are not disappointed. But to more than a few the change brings disillusions: some find ambitions frustrated, some find the idealism of youth over-shadowed by the conflict between the moral standards of work and those of home or school: for some the gain in responsibility is outweighed by the impersonality of a system which no longer exists primarily to serve their needs. Again, some will find in work a challenge and an interest; others tedium or monotony....There is bound to be strain in the transition from the orderly, disciplined world of school, with its understood short-term objectives, to the larger and less intelligible world of work. Those who enter it, particularly in the less skilled occupations, run into new prob-

lems of discipline, loyalty and responsibility. Industrial efficiency has always necessitated restrictions on the individual at work, but the nature of discipline at many workplaces has changed or is changing....One thing is sure: in the next few years young people will be entering employment in conditions of change and fluidity which will add to the strains of adolescence and the problems of adjustment to the adult world.

The World of Young People

Adolescents are the litmus-paper of a society. Subject to continuous and considerable mental, emotional and physical changes, as yet unregulated by the formal demands in the daily life of the breadwinner or housewife, adolescents are unusually exposed to social changes....Today's adolescents live within a world sharply divided into two immense blocks of power; and a world under a constant threat of nuclear catastrophe.

Fluidity of Society: The society which adolescents now enter is in some respects unusually fluid. Old industries change their nature as new processes are adopted; new industries appear and help to shift the location of industry itself. New towns arise, and new estates on the outskirts of old towns deplete the established housing areas and alter their social composition....These changes are of the new world of adolescents. They, trying to find their direction without so many customary signposts, perhaps without the long-established habits of a steady local life, will be put under special strains. For these changes, towards what we have called a greater openness and fluidity, leave the individual more exposed, demand a greater number of deliberate and individual decisions.

Increasing Centralisation: Yet paradoxically this society is increasingly organised and set into formal patterns. Adolescence is always a period in which the energies and growing needs of individuals conflict with the customs, the necessarily restricting adult customs, of society as a whole....As technological needs and social planning increase so does the centralised organisation of individual lives. There is an ironic interaction between this change and that outlined in the preceding paragraph: as older patterns and hierarchies loosen, a new kind of stratification - economic and educational rather than cultural or geographic - begins to emerge from the combined pressure of industrial need and public good intention.

Conflicting voices: In such a society - democratic (and so having no official "philosophy"), commercial, still to some extent expressing traditional forms and values but rapidly becoming more open and demotic - in such a society young people are between conflicting voices.... They feel themselves in a world and society which disagrees about or is unsure about its meaning and purpose (this is not to say that they find their day to day personal life tasteless or without standards). Meanwhile much of the outside world constantly tries to persuade them to believe this or think that, to try this or laugh at that. Yet the realities of their daily work, the small sense of status this gives

them, often makes them feel (whatever the friendly public voices say) that at the bottom the outside world regards them as indistinguishable units, a mass. What wonder that they often react into a defensive refusal to give of their inner selves. "It's all brainwashing", they say fiercely, equally of those who would "sell" them soap, records, drink, politics, religion, "the whole lot are out to brainwash you. Why should I buy it?" Yet the fierceness with which they can say this indicates an acute disappointment....At what should be the age for enthusiasm, for attack, for unregarding commitment, in a period offering unparalleled opportunities for young people to see and know and explore, whole areas of human experience have been thus defensively written off.

Delinquency and society: During the past decade there have been increases, and in some cases marked increases, in the number and proportion of young people found guilty of indictable offences....The incidence of convictions of youths aged 17-20 for drink offences showed a five-fold increase in these ten years; the incidence for violence roughly trebled, and for both sexual offences and disorderly conduct, it doubled. The pattern for boys aged 14-16 was different. In the two groups of offences, theft and disorder, where the incidence of convictions per 10,000 boys was heaviest, there was a tendency for improvement in the last five years of the period; but in the personal field of drink, violence and sexual offences there was deterioration as with the 17-20 age group.

For girls in the 17-20 age group, there was no apparent deterioration in any sector during the first five years. In 1951, however, there was a sharp increase in the incidence of convictions in the drink, disorder, and sexual groups of offences; and in 1955-56 there was another increase. For girls aged 14-16 there was some increase in the incidence of convictions for drink offences; but the general levels for all offences except theft were substantially lower in this age group than in the 17-20 group of girls.

Of the total number of persons found guilty of indictable offences in 1957, roughly one half were under 21, and 30 per cent were aged 14-20 inclusive. Therefore whether the figures are large or small in relation to the total population, the crime problem is very much a youth problem....Nothing in the evidence we have received directly associates the crime wave among the young with any special new social or national condition. It does seem true, however, that society does not know how to ask the best of the young, that as a whole it is not much more concerned with them than to ask them to earn and consume. It is necessary no doubt to do both, but man's deepest needs are not satisfied by a mechanical participation in an economic process.... There does not seem to be at the heart of society a courageous and exciting struggle for a particular moral and spiritual life - only a passive, neutral commitment to things as they are. One cannot, in fact, indict the young for the growth of delinquency without also indicting the older generations for apathy and indifference to the deeper things of the heart.

Aims and Activities of the Youth Service

The basic task of the Youth Service is social and pastoral -

> "To offer individual young people in their leisure time opportunities of various kinds, complementary to those of home, formal education and work, to discover and develop their personal resources of body, mind and spirit and thus the better equip themselves to live the life of mature, creative and responsible members of a free society". (Sir John Maud).

Thus it should provide opportunities of association, training and challenge of the right kind. (The following is a précis of the Committee's recommendations).

Association: To encourage young people to come together into groups of their own choosing is the fundamental task of the Service. This coming together of the young presents opportunities for

- Commitment: A clear purpose which demands loyalty is what many young people are seeking.
- Counsel on many problems the young person on leaving school meets - problems of ethical values, of sex, of adjustment to the world of work; and later of marriage and home-making and of full adult responsibility.
- Self-determination. through giving young people themselves positions of leadership and the chance to plan programmes, etc.

Training: To include opportunities of any kind that help the young to be better people in ways that may not be easily measurable, e.g. physical recreation, the arts, poetry and drama, practical projects in science and technics; also on public affairs, employment problems, preparation for marriage and home-making.

Challenge: To capture their enthusiasm and to enlist the fullest development of their qualities of mind and body, through meaningful calls to adventure and service.

The Report ends with an appeal to the general public to exercise "an imaginative appreciation of the changed outlook of young people today", and to help in meeting the needs of youth with the qualities of "a basic kindliness, a simple commonsense and unlimited patience".

WHAT IS HAPPENING TO MAN IN RAPID SOCIAL CHANGE?

"The people of Asia, Africa and Latin America have awakened to a new sense of fundamental human rights and justice and they are in revolt against enslaving political, economic, religious and social conditions". This statement is from the report on the Church and Social Questions of the Evanston Assembly. It goes on to say: "Society is characterized by the urge to national self-determination in political and economic matters, there is also the pressure to achieve changes rapidly". Rapid social change, as we have come to denote these processes, is largely the result of this awakening, revolt, urge and pressure of peoples in these areas. Yet the question is not, "what happens to society when people are aroused to demand self-determination?" but, "what happens to man when society is undergoing radical change?" By putting the question this way however we take cognizance of some important facts:

1) Rapid social change has a profound effect upon personal change;

2) From a spiritual and ethical point of view such personal changes may be good, bad, or indifferent, often for persons in the same group or family;

3) Every single person in some respect and large groups in most respects are adapting themselves to change rather than acting as prime-movers; (At the same time, when large groups react, even passively, they become a potent factor in rapid social change).

4) There then arise, as the main theme of this conference calls them, "opportunities, choices and dilemmas" for individuals, for small and large groups.

Let us concern ourselves with the common man and his reaction to the changes in society; changes from a small, static, closed society - family, clan, village, tribe - to a larger, open society - national and even international.

New Conceptions of Social Responsibility

In an old static society, the pattern of responsibility is clearly set: men and women, old and young, noble and common, rich and poor, know exactly what is expected from them. It is indeed one of the most important elements in the continuity of such a society that everybody is educated from a very young age into the specific responsibilities given to him or her; and many of the rights in society are related to shifts in responsibilities. New responsibilities are given to people at a certain stage of their life. Society also has developed stringent safeguards of its pattern of responsibility. It is almost impossible to shed part of a responsibility unless one wants to leave the environment altogether and become a stranger in another society.

But the fact that society changes, that the world market

enters, that people leave to pursue their own economic interests, changes completely this pattern of responsibility and authority. Some people go to school, some gain position in and through government, not belonging to the old society, but definitely belonging to the new, take over responsibilites. Perhaps the government wants to unload part of its general responsibilities onto the shoulders of people in the village. All this, in a crude or subtle way, shatters the foundations of society. Society has to go on and it has to find new patterns and man has to adapt himself to these new patterns.

New Understanding of Nature: With the advent of new methods of production, medicine, tools and new knowledge of the processes of human, vegetable and animal life, people get a new look at the processes of nature. Before, these were considered as independent of man; it was believed that man, through his labour or his magic could only effect them very slightly. Now however, especially through the doctor and the veterinarian or through the agricultural officer, people learn to look at the processes of nature in a different way. They are told that nature can be changed by man, that it can be harnessed for the benefit of man. This is all very well, but nature loses its intimacy, its closeness to man, and man of course also asks himself, "In how far am I still part of nature? To what extent must I consider nature to be my enemy?"

New Relations between the Generations: A changing society also means a greater distance between the young and old in society. Education in particular has this effect. Very often people with only a few years of school, when they meet their parents will say: "You don't know anything about life. We have been taught at school".

The authority of teachers and youth leaders as over against that of parents creates in the minds of children a sense of distance between them and the older generation. Their parents lived in an age which did not understand its destiny, but they, the new generation, they are the bearers of the future. Grave misunderstandings and ruptures in family life are the result of this great distance between old and young.

New Distance between People and Government: Finally, there is also in a new society, especially when larger political units are set up or when a number of smaller units are combined under the government of a colonial administration, a greater distance between the people and their government than there was before. Government, because it becomes bigger and more pervasive in the total society, removes itself from the people. The influence of individuals or small groups on the decisions made by government declines. There is more democracy in an old village in Asia or in a tribal unit in Africa than there ever can be in a large country where numbers and distances prevent individuals in villages from participating actively in the decisions of government. But at the same time the government seeks to come close to people with its requirements. The separation between government requirements on the one hand, whether in the form of taxes or rules

and regulations which have to be followed, and on the other hand the influence of people on government, be it personified on one or two persons or in a council, causes misunderstanding, tension, trouble.

To sum up, through rapid social change man is thrown back upon himself, he often finds himself alone, or even isolated and the different effects of these various factors upon different people also cause a new differentiation in society.

Sometimes Christians have looked at people lost in rapid social change as sheep that have strayed. They deplore it, but they do little about it, except perhaps to weep at what is happening to old standards of ethical values, security and safety; they are hurt by the disappearance of old cherished conditions; they do not look to the future for the new situation that is wanted. The churches sometimes do not realise that a true shepherd must do more than deplore the loss of sheep, he must search it out.

Fortunately, there is in social change something more than the possibility for "lostness", for losing oneself in the turmoil of change. Men can also find their true selves, their place in society, and their relation to God. There is in social change and in the people involved in it an undeniable awakening. There is a self-discovery, a self-assertion, and a search for self-determination. People want to build into themselves the strength to live in the new situation and to discover ways and means to come out on top in it. There is also, thank God, in man and in society a kind of innate resilience; people, families, society can stand a lot of stress and strain and still maintain their "selfhood", their sense of dignity, and their humanity even in very miserable circumstances. Were it not for this resilience, rapid social change might be a disaster; as it is, it is the hope for a new future.

Responsible Emancipation

The social scientist reasons that after the process of disintegration a new integration must take place. We might also hope that, after the rapids in the flood of events, we might discover quieter waters for mankind. But in western industrialized countries we find no example of society-wide reintegration, and in most countries of Asia and Africa our generation cannot hope to reach the stage of reintegration, of a consolidation of new ways of life, of new social relationships. We have to live in faith and hope of a new era where this may become possible. At the same time it is our duty to bring about and support by all means responsible emancipation. This process of emancipation differs in a number of important aspects from the processes leading to disintegration which we discussed above. Let me mention just a few: First, the processes of emancipation are selective in at least two senses. Not all people are affected by them. They involve individual decisions; also they do not affect all fields of human life simultaneously or to the same extent. It

may be possible to have cooperative, or perhaps even collective, emancipation in certain areas of life: e.g. among farmers, the middle-class etc., but each area or field of emancipation has to be discovered and selected. Secondly, these processes of emancipation require action; they have to be worked for. One cannot accept them passively and live through them without making decisions and choices. All decisions lead to action, which may of necessity be painful and sacrificial as often as exciting and immediately fruitful. Thirdly, the personal emancipation process is impossible unless it spreads, and is imparted to others around. If it has no effect on society it leads to moral death for the individual. Awakened people must be pioneers, but in our age the spread of emancipation processes requires indigenous leadership in local, regional, and national situations. Leadership can no longer be imported from outside by technical assistance or even by Christian missions. Fourthly, this means that old patterns and centres of leadership are challenged and called in question from within society. This may lead to serious conflicts between traditional authority and the new leadership because of the fear that the new leaders may seek authority to speed up the process of emancipation. This fear is common in all situations, in government and church, in tribal and family life.

In the processes of emancipation we see the challenge to the educator and more especially the Church. It is necessary to overcome the fear of both personal changes and new ambitions in individuals and the mass movements. Can the Church reach the young, the ambitious, the leaders, who often initiate the processes of rapid social change, and capture their imagination and help them see "Jesus Christ as the Light of the World" for them in this situation? The essential spiritual and moral elements of the emancipation processes are self-assertion, self-discovery, self-searching, self-determination, and a new resilience in man and society. The processes of reintegration and consolidation which we hope will follow, must be based on the creative and redemptive use of these elements.

Egbert de Vries.

YOUTH AND WORK

World's Youth Population

Over-all estimates suggest that between 1955 and 1970 there may be an increase of nearly a third in the child population (5 to 14 year olds) of the world. This means little short of 200 million more children. Moreover, the expected rates of increase in the various regions are strikingly different: 36 to 46 per cent in Africa, South America and Asia, 22 to 25 per cent in North America, Oceania and the U.S.S.R., and in Europe, less than 1 per cent.

Between 1955 and 1970 the world's youth population (the 15 to 19 years age group) is also expected to increase by nearly a third (see Table I). It will grow fastest in North America and Oceania (by more than 50 per cent); somewhat more slowly (30 to 45 per cent) in Africa, Asia and South America; still more slowly in Europe (some 20 per cent); and slowest of all in the U.S.S.R.

Thus, for the world as a whole there may be an increase of nearly a third in both the child and youth populations. Yet there are interesting and significant differences between the estimated growth of child population and of youth population in the different regions (see Table II). In Europe, for example, the child population may remain about the same while the youth population seems likely to increase by about a fifth by 1970. In North America and Oceania the youth population may increase at about double the rate of that for younger children. In the less developed countries the number of children aged 5 to 14 years will expand proportionately more than the youth aged 15 to 19.

The world demographic situation as it concerns youth - and many of its consequential or related economic and social problems for them - is dominated by the demographic weight of less industrialised regions, especially Asia. Table III shows that in 1970 some three-fourths of the world's children and young people will be living and working in Africa, Asia and South America. The Diagram (page35) shows the geographical distribution of the world's youth in 1955.

Youth in the Labour Force

The youth labour force has certain unique characteristics. The mass entry of young workers at or around the school-leaving age means that very large numbers of young people are seeking their first jobs at about the same time. Moreover, youth, simply because of the age factor, is a particularly sensitive group in the labour force, the first to experience the results of variations in the general level of employment and in the nature of occupational opportunity....In most countries the great majority of young people enter employment at the early age of 14 or 15 and thus become a part of the labour force.

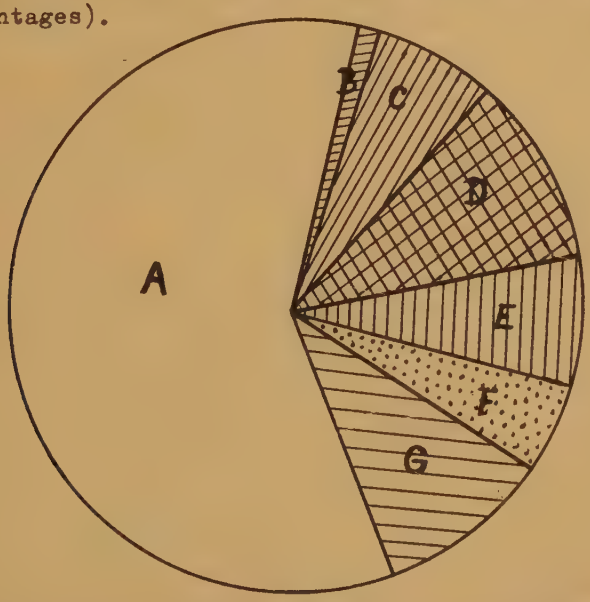
One may anticipate that technological, economic and social developments and educational progress will bring a drop in the rate of participation of young people in economic activity and

an increase in the number of young people in schools and training institutes. It is probable that the parallel onward sweep of industrialisation and urbanisation will mean that fewer young people will be working in the agricultural sector and that agricultural occupations will cease to be the mainstay of young workers in most of the less developed countries. Similarly, the numbers of unpaid family workers will probably fall.

Will the industrialised countries be able to solve the problem of youth employment brought into being by "the bulge" - the immense increase in the numbers of young persons entering the employment market in various countries, particularly in Europe over the next five years? The size of the problem can be illustrated by the following figures showing the increase in the number of young people coming to school-leaving age: Belgium 93,000 in 1955, 141,000 in 1960; Canada, 210,000 in 1950, 379,000 in 1966; Denmark, 62,000 in 1952, 90,000 in 1961; United States 2,165,000 in 1953, 3,186,000 in 1963; France 485,000 in 1956, 822,000 in 1964; Greece 135,000 in 1956, 151,000 in 1960; Norway 43,000 in 1955, 68,000 in 1960; Netherlands 160,000 in 1952, 260,000 in 1962; United Kingdom, 613,000 in 1956, 930,000 in 1962; Sweden 91,000 in 1952, 130,000 in 1959; and Switzerland 60,000 in 1953, 84,000 in 1961.

In most of the less industrialised countries the number of young entrants will increase rapidly for many years to come. Opportunities for employment in these countries have not been increasing fast enough in recent years to absorb the newcomers. Will the future see unemployment and underemployment increasing still further among youth? Or will it provide a solution to this acute problem?

DIAGRAM. GEOGRAPHICAL DISTRIBUTION OF THE WORLD's YOUTH IN 1955. (Percentages).



A=Asia: 60. B=Oceania: 0.4. C=U.S.S.R.: 7.4. D=Europe: 11.6. E=North America: 7.1. F=South America: 4.7. G=Africa: 8.8.

Occupational Choice and Guidance

In general the tendency everywhere is towards increased occupational choice for young people. There are more varied jobs and there are more job levels today than ever before. Education and training have widened access to the higher ranges of the occupational world. Social and labour mobility have increased tremendously in most countries, opening up new occupational vistas for many young workers.

Unfortunately, however, many factors operate to prevent full exploitation of the increased range of choice now available and to limit the effective choice of individual young people. Among these are traditional social values and concepts, always slow to respond to change; economic considerations, almost invariably placing barriers in the way of the free exercise of occupational choice; and individual tastes, aptitudes and talents, often dictating occupational choice quite irrespective of other considerations.

Confronted with a kaleidoscopic picture of rapidly changing conditions and subject to the conflicting pressures influencing his occupational choice, every young person's greatest need is for guidance. Guidance in its broadest sense lies at the heart of the whole process of youth adjustment. In the more restricted sense of vocational guidance, it is the process by which all the various factors affecting individual occupational choice are sorted out, weighed and brought into focus and by which the young person is helped to make his choice in full knowledge of the facts about the career and work opportunities available and about his own potential in relation to them.

But only a tiny fraction of the world's youth is reached by systematic vocational guidance services and a still tinier fraction by anything remotely resembling a co-ordinated vocational guidance process, based on the mutual and co-operative efforts of all those concerned with an individual child and young person and his future, while the concept of guidance in the still wider sense - community guidance for youth - has still to take practical form everywhere. To a very large extent indeed occupational choice remains arbitrary or fortuitous, at the mercy of ignorance and prejudice.

Youth at Work

The overwhelming majority of young people start to work long before they are physically or mentally mature. A great many of them shift abruptly from a familiar home/school atmosphere to an alien work environment. They enter another world, which to them is full of new human relationships and which makes new demands upon them mentally, physically and morally and requires of them new skills and abilities. This period of transition is a crucial stage in their development, both as workers and as people. How much attention have we given to their real needs and problems during these years when they are growing in strength and skill and are much in need of guidance, reassurance and encouragement?

It seems to be generally true that most young workers have a particular need to feel that they are being useful during their working hours and that they are a part of the undertaking in which they are working. It has been found, for instance, that many young people display, at least superficially, a certain indifference or even hostility towards work, but that their interest can be kindled if they begin to feel some sense of belonging to the undertaking or institution with which they have cast their lot.

One complaint of youth that would seem to merit special attention - not because it differs from that of older workers but because of its vital importance for future generations - is the simple but all-expressive one: "The job doesn't suit me". Perhaps as many as half of the world's employed young people would put their feelings about work into this vague but meaningful phrase. Perhaps, too, almost the same proportion of adults may have the same feelings, expressed in different or more sophisticated phrases.

In many circles, particularly in the older industrial countries, there are signs of work frustration among young people as well as among others. How far is this job dissatisfaction due to the inherently boring nature of much work in agriculture, industry, commerce and offices today? How far is it due to the absence of any clear avenues of career advancement, for example, as the result of elimination of many semi-skilled jobs which formed the intermediate steps of promotion to higher skilled and supervisory jobs? How far does it arise out of difficulties of adapting to new conditions and the strains and stresses involved in adjusting successfully to new work, new working conditions and relations, new work environment and new work disciplines? How far does it derive from a lack of integration between "the job" and the kind of life the young person leads?

Again, how far does the spirit of frustration, whatever its precise cause, translate itself into negative youth attitudes towards work and above all into the "don't care" indifference of the shoulder-shruggers? And what can be done to transform these attitudes into a positive concern with work and to enable young people to derive greater personal satisfaction and fulfilment from work?

Youth in the Community

"Youth in the community" and "youth at work" are not separate beings in separate compartments. Their development and rôle in the one area of activity influence their development and rôle in the other.

Young people form an important part of each community and have a distinctive rôle to play in its economic growth and social evolution. The extent and character of youth participation in community life are themselves factors in the vocational preparation and work life of young people, in their attitudes towards work and in their over-all development. Their work is an essen-

tial part of their community life and their community relations are an essential part of their work life.

In recent years there have been many signs that the basic inter-relationships between education, work and community life have somehow been lost sight of and there has been a veritable divorce between the various aspects of community life which have a particular bearing on youth needs and problems. This splintering up of functions and services is perhaps one cause of the lack of integration of youth in the community which is such a marked feature of urban life in so many different countries. In any case it has made it infinitely more difficult to see the total complex of youth needs and problems and to concentrate community resources on meeting them.

In a great many countries in different parts of the world, in different stages of economic development, with different political and social régimes, there have been clear-cut manifestations of a lack of integration of youth in community life. Juvenile delinquency, gangsterism and "hooliganism" among youth and other forms of organised anti-social behaviour often culminating in violence have been increasing at an alarming rate. True, they must be kept in proper perspective: they affect only a very small percentage of the youth of any country and delinquency in terms of difficulties with the law affects a still smaller percentage. Yet, even if the problem is on a small scale, it has certain disquieting features. Firstly, the number of young people displaying symptoms of malaise in relation to community life seems to be increasing even though the proportion is still relatively small. Secondly, the malaise seems to be extending to youth groups for whom certain basic causes of frustration, such as dire poverty, overcrowded housing and lack of education and recreation facilities do not exist, thus suggesting that the problem is taking on new dimensions. Thirdly, irrespective of its size and particular characteristics, the fact that the problem exists to a notable degree indicates a type of social disintegration which needs to be attacked in a positive way, not accepted as an inevitable consequence of social evolution.

Many of the less developed countries are facing special problems of youth adjustment. Traditional forms of society are disintegrating. The exodus from rural areas to cities has led to a growing youth population living in slums or small flats and to a growing number of young persons living away from their families in urban areas. There are few opportunities for enjoyment and development. In the absence of very considerable efforts to provide better housing, recreational and cultural facilities, the young people concerned find it almost impossible to retain the social and civic disciplines essential to adjust to new ways of life and work. In certain Latin American and Asian countries special attention has been given to these matters and efforts made to develop youth centres with residential quarters as well as recreational facilities - one means of helping young people living away from home to cope with the transition to life and work in urban areas. But on the whole there has been little

action to meet the special problems of youth adjustment to community life now coming to the fore in the less developed countries.

There is, of course, a discernible relationship between youth attitudes and social attitudes generally. In some cases youth attitudes reflect adult attitudes; in other cases they seem to be a reaction against them. If, for instance, there exists in some countries today an indifference to work among young persons, a barely concealed desire to get something for nothing, it may well be simply a reflection of our own attitudes towards work. If there is some evidence of a desire among youth for disciplined organisation, manifested in adherence to ritualistic groups of one kind or another, this may well be simply a reaction to overly libertarian methods of upbringing by families and schools which reached their zenith in some countries some ten to fifteen years ago.

Finally, let us remember that "youth problems" are not special to youth: they are the problems of our society. If we had an ordered, mature society, youth problems in the form in which we know them today would not exist. Hence it is not enough to tackle the problems of youth. It is essential to find their roots and to come to grips with the basic social problems of modern society. In this task, the young people of today can help the older ones to move towards a community which can truly command the sympathy and support of all peoples.

David A. Morse.

TABLE I

Estimates of Future Population 15 to 19 years old, 1955 to 1970

Regions	Estimates (in millions)				Index-numbers (1955=100)		
	1955	1960	1965	1970	1960	1965	1970
Africa	22.3	24.2	26.6	29.7	109	119	133
America, North*. .	18.2	23.0	26.2	27.5	126	144	151
America, South . .	12.1	13.8	15.6	17.6	114	129	145
Asia	153.0	165.0	179.0	198.0	108	117	129
Europe	29.6	33.8	36.1	35.8	114	122	121
Oceania.	1.1	1.4	1.6	1.7	128	147	154
U.S.S.R.	18.9	19.8	20.4	21.6	105	108	114
World total**	255.0	281.0	306.0	332.0	110	120	130

* Including Central America and the Caribbean.

** Because of rounding the totals are not the sum of the parts.

TABLE II

Projected Percentage increase in Child and Youth Population, 1955 to 1970

Region	Children (5 to 14 years)	Youth (15 to 19 years)
Africa	40	33
America, North*.	25	51
America, South	46	45
Asia	36	29
Europe	1	21
Oceania.	25	54
U.S.S.R.	22	14
World average	30	30

TABLE III

Population of Africa, Asia and South America as percentage of World total, Child and Youth Population

Category of population	Percentage of world population in corresponding category	
	Estimate 1955	Projection 1970
Total population	68	70
Children (aged 5 to 14). . . .	73	77
Youth (aged 15 to 19).	73	74

Source: U.N.E.S.C.O.: Basic Facts and Figures, (Paris, 1959).

* Including Central America and the Caribbean.

SOME COMMENTS AND QUESTIONS

The foregoing statements of different aspects of the life and concerns of youth today come to astonishingly similar conclusions. This is all the more remarkable in view of the varied origins of the statements. Whenever, as now, society is going through a period of dynamic change, youth are very acutely affected because of their dynamic and impressionable character. Society the world over is today going through such a period. Hence the similarity of the problems of youth. Certain fairly clear lines, therefore, emerge which demand the careful scrutiny of the churches as they consider their task among youth.

Population Pressure

Dr. Fagley has amply demonstrated the reality of the population explosion among youth, particularly in the technologically underdeveloped countries of the world. This is supported by other statements, notably by the report of Mr. David Morse of the ILO. Now these areas of the world, especially Asia and Africa, are predominantly non-Christian and have been the scene of the churches' major missionary effort in the past 150 years. Indeed, a considerable amount of missionary energy is spent on Christian schools in these lands, and therefore on the youth. In many countries, the majority of the participants in congregational life comprises young people. And yet, the churches have hardly drawn the necessary consequences from these facts. Young people are either tolerated or expected to fit into a very adult congregational setting, made all the more difficult by the prevalence in the churches of the tradition of the dominating position of the old. The methods and content of evangelism among young people are deplorably inadequate. The nurture of young people in the Christian faith is very haphazardly carried out. Church related youth work is little developed, and largely imported from elsewhere.

Since the evangelisation of youth can only be effectively done by young people themselves, and since the "mission field" today and in the coming years will largely consist of young people, it is obvious that the churches of Asia and Africa should be reconsidering their total patterns of life and mission so as to prepare and encourage their younger members for the tremendous opportunity and challenge which lie before them. But are they? The evidence available shows that while all the churches speak glibly of youth as the church of tomorrow, and such like phrases, they do not give priority in their planning and programme to the ministry of youth and to youth. Resources of men and money are still being absorbed in activities which, while useful, are not strategically wise. There are exceptions. But these prove the general rule of short-sightedness and an unwillingness to come to terms with the signs of the times.

The churches have not yet been helped to see the gravity of the situation perhaps because the facts have not been collected, assessed and presented sympathetically to them. This is a job

which all ecumenical youth councils and church youth departments should be doing now. The data are available. It only needs enterprise and imagination to assemble and interpret them, and to plan accordingly.

The incidence of the population explosion is not, however, limited to the underdeveloped countries of the world. The British Government commission speaks of the youth "bulge". Donald Newby writes of the increase of the youth population in the USA. The ILO report adds information about other countries. Even in Sweden, which is represented as a country where the increase will be rather among the older people, there will be a marked increase in the 15-29 age range in the coming years.

In the affluent societies of the West, it is notorious that youth in this age range are not much reached by the churches. A good deal of the churches' life and activities seem irrelevant to these young people. Young people in some countries grow up with hardly any connection with the churches, especially the youth of the so-called working classes. The youth work and Christian education programmes of the churches touch only a small minority.

This population "bulge" among youth will further accentuate the failure and responsibility of the churches and Christian youth movements. Of course, in the Western countries, the churches' youth work is considerably more developed than in Asia and Africa. But very few churches give to youth work the place it deserves in their total planning and in their councils. What is asked for here is not a sentimental flurry over "Youth", but a realistic recognition of the churches' evangelistic and teaching ministry among a significant segment of the population.

Education, Vocation Training and Guidance

All the articles have referred to the problems raised by the vast technological expansion being experienced all over the world which demands a like expansion in education and in skilled and administrative jobs. Historically the churches pioneered in the education of the people. This is still very evident in the underdeveloped countries where education is a marked feature of missionary work. Secondary education in particular is receiving considerable attention by governments.

This new situation is affecting young people very intimately. They are staying longer at school. They are learning more and more in a specialised sort of way. They are having to concentrate far more than former generations on scientific and technical subjects. In the underdeveloped countries their very education is not only challenging traditional attitudes but dividing sharply the generations which are so different in outlook. Moreover, the problems of vocational training are closely bound to those of vocational guidance, as the ILO Report so strongly emphasises.

What is the rôle of the churches and Christian organisations in all this? In what ways are our Christian education and youth

programmes taking cognizance of the changes in educational subjects and methods? How are the churches enabling their young people to relate the claims of the Christian faith to those of secular education? Young people are living within a growingly different world-view to that of previous generations. The traditional world-view, with which Christianity is associated, does not make much sense to young people. These issues are being faced with varying degrees of urgency by Christians. The World Christian bodies forming the World Christian Youth Commission (YMCA, YWCA, WSCF, WCCESSA and WCC) have initiated a series of consultations on work among high school youth, and on the aims and effects of secondary education, and the consequences to be drawn for the work of the churches and Christian organisations among high school youth. How far are the churches actively involved in these enquiries and what effect have the results of the enquiries on their work among youth?

The Transition from School to Work

This is a very crucial period in the life of young people. The British and the ILO Reports have brought this out clearly. It is also the period of the greatest "fall out" from the worship and life of the churches. Graduating from school they seem to 'graduate' from the churches. Why is this so? Is it that both school and church belong to the realm of sheltered idealism, and that the disillusionment of the real world brings in its train disappointment with the Church? It is often said that Christians live a schizophrenic existence - displaying their pieties in church and at home while accommodating themselves without an apparent struggle to the ambiguities of the business world.

This attitude is being steadily challenged through the discovery of the laity as the poeple of God who are called to carry out their ministry of truth and righteousness in the world. The more the churches help adults to face their life in the world the more they will be helping young people when they first experience the cold blasts of a ruthless society. But this entails a real encounter of youth and adults, which, in the present fragmentation of church life, does not normally take place. The British report calls for a real pastoral concern for young people. This, after all, has been the peculiar province of the churches. But pastoral concern is often left to ordained pastors rather than to the whole Christian community. For example, is it beyond the wit of our churches to help young people, beginning to work in industry, to meet regularly with adult Christian workers to discuss their common problems? Such experiments question the practice of having youth, men's and women's groups which operate independently of each other.

The report from Japan gives a poignant picture of youth who are thrown into a society which cannot offer them worthwhile jobs, and who enter a competitive world with no weapons but smouldering discontent. This picture is universal in Asia, Africa, the Middle East and Latin America. The pastoral task of the Church is a great deal more urgent, but hardly exercised because of its

minority status and the scramble of its members for safe jobs. There is need here for imaginative thought and action. There is also need for the Church throughout the world to challenge governments about the priorities of the national economy. Some countries are following the example of the communist world in organising large youth voluntary brigades to build roads and other necessary national projects. The churches and other Christian organisations should be considering how to help youth participating in these mass projects to maintain their individuality and a sense of service while preparing for more permanent employment.

These are only some points to be considered in what is still a no man's land in the churches' concern.

Youth in a Period of Social Upheaval

During the last ten years a whole literature has accumulated on the younger generation, ranging from the indifference and conformity of youth to juvenile delinquency and rebellion. The press exploits any evidence of the deviation of youth from the accepted norms of society. The papers in this Bulletin allude to the extraordinary confusion in which youth find themselves. A majority of them somehow manage bravely and silently to adjust themselves. A vociferous minority fail. Suicides, crimes, nervous disorders abound. Exclusive gangs and clubs have sprung up spontaneously. Some writers give the title of "Youth culture" to all this. A number of studies have shown that Christian youth are not noticeably different in their attitudes to other youth. Underlying all these manifestations is a loss of personal and social purpose.

A consultation on Responsible Society and Christian Social Decision held in June, 1960, at the Ecumenical Institute near Geneva, described our epoch as a post-ideological age:

> Since the end of World War II most of the ideologies of our time either have lost their initial power or virtually have disappeared in many countries. One possible exception to this pattern is that of nationalism. It is necessary to assess this loss as well as to examine ways in which ideological systems or fragments of such systems are still operative in the world today. Nonetheless there is widespread evidence, especially through the literature and the arts of the last few decades, that the disappearance has deeply affected the life of modern man. This loss is of particular urgency with respect to youth, who are not sustained by ideological memories or by initiatory experiences in such structures of sustaining belief.

The Consultation made the following recommendation:

> We suggest that the World Council through various of its departments - notably Church and Society, Laity, Youth, Evangelism and the Ecumenical Institute - promote an analysis of the spiritual and psychological forces which influence man in a post-ideological world. These would include the remnants of old ideologies which still have power (es-

pecially when unrecognised as such), the danger of new ideologies, and the apathy and confusion of man without a world view. This should lead to further study of -

a) The ideological elements in the expression of the Church's message itself, and the social thought and action of Christians with their correction.

b) The proper relation between responsibility for large plans or concepts and for immediate practical action.

c) The ministry of the Church to men in apathy and confusion.

This request (together with the pertinent questions put by Dr. Fagley at the end of his paper) is timely, for it points up, as Dr. de Vries' paper does, the immense task confronting the churches today. During the fourteen years of its existence, the Youth Department has conducted conferences and consultations, for youth leaders, strengthened cooperative youth work around the world, sponsored Ecumenical Work Camps, Youth voluntary service, and World Youth Projects (a sort of youth Inter-Church Aid). It has incidentally tackled some of the questions raised in this Bulletin, but hardly in a concerted way. The time has come to do a far more thorough job of study and experimentation, in cooperation with the churches and the other Christian youth organisations, on these vital issues which concern youth, who, after all, hold up a mirror to our confused world. (For it is our adult society which is contagiously sick, not youth as such).

That, then, is the manifesto both of the Bulletin and of the Department itself. We hope that readers will join with us in this imperative enterprise, which forms part of God's manifest call to the churches to renewal, unity and mission to the world.

P.A.P.

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Dear Friends,

In the closing issue of the old News Sheet we told you of the conviction of the Youth Committee that the Youth Department might better serve the churches with a different kind of publication. This new Bulletin was conceived of as a substantial resource piece for youth leaders, with each issue concentrating on a single topic to be chosen from among those problems which are of wide concern for the Church's work with youth today.

In this issue of the Bulletin you have our first attempt in the new experiment. Please let us have your critical suggestions both as to form of treatment and as to topics to be dealt with.

We desire this Bulletin to be of genuine assistance in your work. Please use the subscription form below, either for yourself or to enroll other youth leaders in your country.

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